The Bombay Guardian.

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WEEKLY REVIEW.

—The Pope, in a solemn allocution has pronounced the new measures of the Austrian Government, including those which establish freedom of the press and liberty of conscience, *abominable*. The expression shows the greatness of the defeat sustained by him in 1866. From the palmy days of the Concordate, what a fall! Freedom, liberty; this is not for men, but only for the Pope. If he is free the world is to be contented. There is no doubt that man has greatly abused his liberty; but it will be difficult to convince him at the present day that his liberties are safe in the hands of the Pope and the papal priesthood. This experiment has been tried, as no other ever was. The liberty that can alone bless and elevate the human family is the liberty with which Christ makes his people free; the liberty claimed by the Pope is that of coming in between Christ and mankind, and of dispensing the gift of God according to his own ideas of the fitness of things. My word shall make them free, says Christ; the grand aim of all Concordates and the like, is to disrobe that word from man.

—A correspondent of the *Pioneer* says that high caste Brahmos, while ready to eat flesh and set aside the rules of caste in other respects, yet shrink from eating with low caste Brahmos. This question will be sure to come up. If the Brahmo Somaj is able to give a position of respectability to its members, there will be a good many applicants from the lower castes, and it is not at all unlikely that those who come from the higher castes, should be unwilling to give them the right hand of fellowship. They would be afraid of descending socially, and this is the last thing they are prepared for.

—The great solar eclipse which takes place three weeks from next Tuesday, will be so far total in Bombay that only 3½ per cent. of the sun's disk will be visible at the time of greatest immersion, (about 9 A. M.) We have not heard of the organizing of any excursion trains to Sholapore, within a few miles of which place the eclipse will be total. We have no Astronomical Society in Bombay; but geography is a part of astronomy, and the Bombay Geographical Society could hardly do better than depute its accomplished Secretary, Mr. Burgess, to go within the dark line, make observations and report. It is noticeable in this connection that the observations of eclipses made in ancient times and recorded by those who regarded them simply as portents, have proved useful to science, in helping us to fix the chronology of many events. Even with regard to the greatest of all events, the birth of the Lord Jesus, the record of a lunar eclipse that occurred just before the death of Herod, has been a great chronological aid; that eclipse being ascertained to have occurred March 13, A. U. C. 750. The special matter of interest in our more recent observation of eclipses, is the constitution of the sun's body and of the enveloping photosphere.

—We commend to the notice of our readers a letter to be found in our Miscellany giving an account of a visit to an English church. The language of Ezekiel VIII naturally recurs to mind in reading this description of 'a chamber of imagery.'

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SATURDAY, JULY 25, 1868.

THE Rev. S. B. MUNGER.

It is with great regret we announce the death of the Rev. S. B. Munger, of the American Mission. He died at the Mission House, Bombay, July 23rd. He came to India in 1834, landing in Bombay, September 10th of that year. He spent some years in Jaulna, which was then a station of the American Board; a still longer period at Ahmednuggur; in 1855 he removed to Satara; and in the beginning of 1866 to Boimbay, where he laboured till the close of his life. In 1841 he was obliged to return to America by the illness of his wife, the first Mrs. Munger, and remained there four years; she died, on the return voyage to India. While Mr. Munger was in Jaulna and Ahmednuggur, he spent much of his time in itineraries, traversing on horse-back the whole region of country from Sholapoor to Nagpoor, and preaching in every village on the route. He delighted in the work of an evangelist, the work of setting forth the freeness and fulness of divine grace to all that would receive it, through the merits of Christ, the world's only Saviour; he desired to make known this Gospel as widely as possible; the field was great, the laborers were few; and he refused to spare himself in this all-important work. He had an admirable command of the Marathi language, great facility, earnestness and power in preaching, and a powerful voice; men heard him gladly, and in many a village, the solemn and affectionate message of the itinerant ambassador, was long remembered; in various instances it was blessed to the good of the hearers. Mr. Munger did not confine his ministrations to the Natives; he deeply felt the truth expressed in Christ's words to Nicodemus, Ye must be born again; he did not allow himself to be mystified by the fact that men had been brought up in Christian lands, had received baptism, were familiar with the Gospel and were influenced by it in adventitious matters; he constantly insisted that a real change of heart was necessary in order that men might regard themselves as children of God and heirs of everlasting life. This testimony was to some Europeans at the stations where Mr. Munger resided, startling and not welcome, but it pleased God to make it the means of bringing some to the knowledge of Himself. In one instance, an officer to whom this testimony had been blessed, was desirous, as a thank-offering to the Lord, of placing in the hands of the American Board a large sum of money for the purpose of establishing a new mission at Nagpoor which had not then been occupied as a mission station. The American Board were not then in a situation to avail themselves of this offer, and it was subsequently made to the Free Church of Scotland's Mission Committee, and the result was the establishment of their Nagpoor mission.

Mr. Munger had an extensive acquaintance with Marathi literature. Several valuable tracts and books written by him in the vernacular have been published; he has left behind him others in manuscript.

Conspicuous in Mr. Munger's religious character, was an ardent, personal love to the Lord Jesus Christ. The cause of the Redeemer was emphatically his own; all his interests were identified with those of Christ's kingdom. Up to the last he continued at his loved work of preaching Christ; and only a fortnight ago, when his strength was so far reduced that he could only speak for one or two minutes, he was at the preaching place in front of the American Mission House. He wished to die at his post, and his wish was granted. He died of paralysis. When his powers of articulation were just leaving him, he was heard saying, "None but Christ."

One soweth, but another reapeth. The pioneers are passing away. Their labors and their prayers are with God, and shall yet have an influence at the throne of grace, shall yet move the arm that moves the world. May those that follow be men of kindred spirit, and faithfully prosecute the work of evangelization, until the Lord's time to favor Zion come, and until the great harvest of India be shouted home.

SYMPATHIES AND ANTIPATHIES.

A telegram having announced that the present Director of Public Instruction in Bombay had been elected Principal of the Edinburgh University, the Third Estate of the Bombay Government have been somewhat troubled about the appointment of a successor. One gentleman whose claims are admitted to be 'otherwise incontestible' is declared by a contemporary to be ineligible on the ground of his 'religious sympathies.' The peculiar thing about his religious sympathies is that he sympathises with missionaries. Our contemporary is (we need not say) the same that was lately eulogizing Sir James Brooke for his having forbidden Exeter Hall to send missionaries to Sarawak. He is a little more than half a century behind the time, and writes in the spirit of 1813 when the Bombay authorities undertook to deport the missiona-

ries who had landed here from America. He however says :

"We are no enemies of missionaries. The indirect good they accomplish in the way of education and civilization, and as impartial interpreters between the Government and the people is immense. They present also to the natives, and their own countrymen the example of men devoting their lives to *ideas*. But the doctrines they teach, except as *ideas*, we cannot approve, and insomuch as they are opposed to the religious ideas of the natives of this country, all appearance even of their being approved by Government should be avoided. The *Times of India* will agree with us here. We do not for a moment suppose that any English gentleman, whatever his religious convictions, in the position of Director of Public Instruction, would use his position for the promotion of *his* faith, but still the very fact of his being known as a sympathiser with those who are devoted to its propagation, would prove a 'refreshment' to missionaries with which Government ought scarcely to provide them. We must remember also their great influence, especially at home, the weight of which often, quite unconsciously, affects the most honourable of men, if infected with any sympathy with them.

To this the *Times of India* very suitably replies:

"For Government to act as our comtemporary counsels, would be directly to infringe the great principle of religious liberty. For what does he propose? Simply that Government should hold every Christian man in India, who sympathises with missionary enterprise, *ipso facto* disqualified for certain employments, for which otherwise he would be eligible! Every man who sympathises with missionary work is to be put under certain civil disabilities! And this is religious liberty. We are obliged to disavow promptly all complicity in such views. Was it any recommendation of a late Director of Public Instruction that he was avowedly hostile to missionary enterprise, and even sought to excite the people to a popular movement against the missionary body? Strike out from the statesmen of the century, the names of those who have sympathised with missionary enterprise in India, and what friends of the *people* themselves are left? India owes, from first to last, the educational impulses at work in the country, to the missionary and the friends of the missionary. The friends of the *people* have ever been the friends of the missionary, and the enemies of the one the enemies of the other. If we are certain of one thing above another concerning this appointment it is this that the man who will volunteer the confession that he does *not* sympathise with missionary enterprise is emphatically an *unfit* man for the appointment, let his other qualifications be what they may."

The doctrines taught by missionaries are the doctrines of the Bible. Their greatest solicitude is to get men to read the Bible, and ascertain for themselves what Christ and the Apostles taught Among their first works every where is the translation of the Bible into the vernacular. Their commission is in the words of the risen Jesus, Go ye into all the world and preach the Gospel. So far as they are true men and in any sense entitled to the commendation of the *Bombay Gazette*, their one grand aim is that men may believe on the Lord Jesus as the only Saviour of sinners. But our contemporary does not approve of them, and would have a man to be held disqualified by the simple fact that he sympathises with them, and wishes them success in their evangelistic work. Now if it is wrong to be a missionary of the Gospel at the present day, it was wrong to be one in the first century. The Acts of the Apostles are reports of the evangelistic tours of the first missionaries. The principle of our contemporary would have hindered the introduction of the Gospel into Britain, and the world would have had an opportunity of seeing what Druidism *pur et simple*, or at all events modified only by the paganism of Rome, would have blossomed into in the course of eighteen centuries. Europe would not have been traversed by Christian missionaries, preaching doctrines as unpalatable to the inhabitants of Gaul, Spain, Germany and Italy, as they are to the people of India at present. Their announcement everywhere was this : "There is no name given under heaven whereby men may be saved, save the name of Jesus Christ." The apostles would not have left Asia for Europe ; they would not have left Judæa ; they would not have departed from Jerusalem, nay, they would not have preached in Jerusalem ; Christianity would have ascended with Christ to heaven again, if the principle had been allowed that it is a thing worthy of strong disapprobation to urge men of another faith to believe in Christ.

If missionaries would just give men so much of the Bible as does not militate with their hereditary creeds, our contemporary would doubtless bear with them better. But he should consider that nothing less than a conviction like that of the Apostles, that the Gospel is absolutely necessary to men as a means of salvation, would ever have awakened an evangelizing spirit. Without this the world would have remained unacquainted with it. The incidental good which is conceded, would never have been wrought, if that profounder conviction had not moved believers to become evangelists.

THE RESURRECTION OF CHRIST.—II.

On the subject of miracles, regarded as the valid proof of a divine revelation, Professor Macpherson says :

"The moral character of Christianity is absolutely essential to the support of its claims ; for were this moral character other than it is, no further proof would be necessary to discredit these claims. But then you will observe that the moral character of a system of doctrine, however unexceptionable that character may be, can only establish the truth of the system in itself, and can never reach to the Divine authority of the system. The question is still undecided, From whom has this system of moral truth proceeded? Directly from God or from man? The moral character of a doctrine proves that doctrine to be true, but it does not logically determine that God is its immediate author."

A great many in our days claim to be believers and Christians, because they admit the moral excellence of the New Testament, although they deny the supernatural in it. Its teaching, for the most part, is, they say, according to the mind of God, though it is man who by his own wisdom has found it all out. But the Bible joins issue with them at once and denies their right to style themselves believers, claiming, as it does throughout, to be an express revelation from God, given for a definite purpose, which cannot be realized unless it be received as such a revelation.

If there were no such thing as sin in the world, if the love of God were supreme in the heart of man, if our acquaintance with God were so perfect that we could unerringly distinguish every thing that came from him, if such a thing as deception were unknown, then possibly a message from God would not need to be corroborated by the testimony of miracles. But in that case there would be no need of a revelation. The need of a revelation springs out of the fact that *sin is;* that it has obtained a lamentable ascendency over man, obscuring his moral and religious perceptions, perverting his judgment, blinding him to his own true interest, and indisposing him to receive as divine any message that conflicts with his desires and propensities. That such is the fact in this world of ours, will hardly be denied by our 'philosophers' even ; they may deny that they themselves are thus marred by sin, but its fatal ascendency over the masses they will not call in question. 'I deem it unnecessary to prove that mankind stood in need of a revelation, because I have met with no serious person who thinks that, even under the Christian revelation, we have too much light or any degree of assurance which is superfluous.' Thus says Paley in the first sentence of his great work. The need of a revelation, then, springs out of the fact that mankind are alienated from God ; and the need of miraculous evidence for such revelation, springs out of the same fact. The question is not what some felicitously organized and highly favored individual may be able of himself to apprehend ; but the question is how the race, blinded as it manifestly is by sin, is to be brought to recognize the divine authority of a message that is unwelcome just in the degree in which sin and error have power over the mind. If we look at the conduct of men, of all nations, tribes and tongues, in all ages of the world, we see what they are disposed to do ; and if we look at the religious systems which they have contrived for themselves, we see what they have proposed to believe ; compare these with what the Bible requires men to do and to believe, and it will be sufficiently clear that the claims of such a message will be resisted to the uttermost. What a pertinency there is then in the words of Christ, If I do not the works of him that sent me, believe me not. Men might justly say to him, What sign showest thou? To those that said, Art thou he that should come? Christ simply replied by giving eyes to the blind, hearing to the deaf, and healing to the sick.

In the 7th Lecture, Dr. Macpherson enters upon the great subject of his book, the Resurrection of Jesus. He says :

"Attempt to realize in your minds such a fact as that of the resurrection of the human body from the state of death, as a mere historical event, without any moral bearing, and your minds will refuse, instinctively refuse, to believe in the reality of such a fact,—not because the mind regards such an event as impossible with God, but because it cannot believe that God whose power is ever directed by his wisdom, would so intervene, unless he had some corresponding moral end in view. It is evidently most unfair, in point of mere argument, to ignore, as not essential to the enquiry, the declared moral influence of the alleged resurrection of Jesus. To do so is to foreclose the enquiry."

As well attempt to estimate the value of the keystone of an arch, by taking it out of the arch, and examining it apart from all its relations. The resurrection of Christ is the keystone of the Gospel; without this it is no Gospel. All the miracles and all the claims of Christ, had been invalidated by his death on the cross, inasmuch as men unacquainted with the eternal reasons for his death by the hands of his enemies, considered that his power and his authority had spent themselves, and been supplanted by the authority of his crucifiers. They looked for a grand final test deciding all doubts regarding him; a sign from heaven over and above all his miracles vindicating them and the doctrines vouched by them, against all cavil, if so be he was what he claimed to be; and they looked for it before his death. 'If thou be the Son of God come down from the cross.' But his death was an essential part of his Gospel. All the evidences of his life went into the grave with him, for he had died by the hand of his enemies. The Resurrection was the seal of God upon his life, his ministry, his works, his words, and the atoning efficacy of his death. As the fire that descended on

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Mount Carmel was God's testimony to Elijah as his true prophet, so the Resurrection of Jesus was the signature of heaven to all that the Gospel tells us of the words and works of Christ. Accordingly the apostles went preaching first and foremost the Resurrection. It was only this great fact that could warrant them in calling upon men to listen to what they had to say of Christ the Saviour.

HOMILIES FOR THE TIMES.—XXXVII.

When the Son of Man cometh shall he find faith in the earth? Luke XVIII. 9.

This question is of the nature of an exhortation. It is addressed to every believer, to every one that professes to have faith in the Son of Man. The question, Lovest thou me? addressed to Peter, was intended to lead him to self-examination with reference to his professed but ill-manifested love, and to put him in the way of getting that love increased by lessening his self-confidence. And in like manner, Christ's latter-day inquisition for faith, is intended to lead us to examine more closely and test more severely the faith which we profess, to make us sensible of its grievous deficiencies, and cause us to seek with all our heart its increase.

True faith unites to Christ and brings us directly under his teaching. The believer is one who is taught and moulded by Christ himself through the Holy Spirit. Many different messengers may come to us with the word; but a true faith hears Christ only. Just in the degree in which the heart and mind are occupied with ideas and sentiments that have not thus been received from Christ himself, in that degree is faith impeded and choked. Now there is in all Christians a vast amount of religious doctrine that has been taken on trust, not from Christ but from the Church, that is to say, from the body of Christians into whose society we have been specially thrown. It may be or it may not be the truth. Allowing that it is, still it is not energized and made influential in us, because we have not received it from Christ himself. He has not been honored by our reception of it. We have let others win it for us; we have been content to see with their eyes, judge with their judgments. It is true that we receive him in receiving his servants; but to receive him and to take it for granted that we receive him are different things. Faith sees to it that every thing is received from him. His words are as a sharp two-edged sword when they come out of his mouth. They have power over us when we hear them fall from his lips, and realize that the eye of the divine Speaker has singled us out from all.

Let me address the word of exhortation to those who, as I believe, have more of the truth than other evangelical Christians.

You have by divine grace been enabled to avoid the Scylla of scepticism and the Charybidis of superstition. You see and protest against the different phases of baptized infidelity, and the more or less marked Romeward tendencies of those around you. The other gross errors of the day, Spiritualism, Mormonism, Swedenborgianism, Universalism &c. &c., you sternly resist, and you have been saved from the soul-injuring error of sectarianism, scarcely less revolting when found in connection with God's truth than when found in combination with other errors. You gladly recognize the Lord's people, of whatever denomination, and rejoice in the spiritual unity that embraces such a variously allocated multitude. You know and admit that you have nothing meritorious of your own to plead; that you are indebted solely to Christ's righteousness for your present standing before God and for all your hopes; you fully recognize your entire dependence on God for the grace to serve him. But while you hold this class of truths, you do not disown your responsibility; you believe yourself to be under obligation to do the will of God, to be energetic, laborious, self-denying. You have been wonderfully guided into that *via media* which is the *via tutissima*, and which is flanked by the opposite extremes of error. For all this you thank God and are right in doing so. The Pharisee was right in thanking God that he was free from the prevalent religious errors of the day and from the immoralities that stained the lives of so many. Still, the Publican went down to his house justified rather than he.

Do you sufficiently keep in mind that it is possible to let this our doctrinal acquaintance with the truth prove a formidable snare? Men may rest content with the fact that they have been thus happily guided to the very beliefs that have the sanction of God's word, not considering that these beliefs are of no importance except as they have influence over the life. Have you forgotten that God's judgments came down of old most heavily upon those who, above all other men, were favored with the truth? You have much to contend against; for the errors of those about you, the rocks that you have so carefully avoided, seem to furnish you constantly with incense for self-commendation. Every thing becomes a monument of a victory gained by you; every thing assures you that self-complacency is in you justifiable. Is it not almost impossible for you to forget the things behind, and make light of all your doctrinal attainments? Do you not think, for instance, that you honor God by declaring the righteousness of the Lord Jesus as that alone under cover of which any thing of ours can find acceptance with God, at the same time that you comparatively neglect to see to it that the effect of that righteousness is seen in your walk and conversation? You have faith that you are accepted of God in Christ; have you faith to find out and perform all the particulars of God's will; to crucify the flesh; to trust God with your future needs, supplying the present needs of your neighbour; to allow your habits to be broken up, to enter on untried paths, to do and suffer unpleasant things, to be disesteemed even by the good for your excessive zeal in obeying God?

It is a great thing to get the right chart, in starting on a long and difficult voyage; but a good deal more is needed in order to reach the distant port. The chart is of no avail to those who let themselves be drifted; it is only of avail to those who are doing their best to go forward. He that believeth shall be saved; but he that believeth heareth the words of Christ and keepeth them. He is saved by the faith that reigns in him hourly.

NOTES FROM AN INTERLEAVED BIBLE.

Psalm XXXIV. 21, 22, The word calls those righteous who trust and serve.—No desolation? Is not the believer sometimes called to pursue a path of extreme desolation? With sorrows that none can understand or alleviate? Privation of all we hold dear?—What desolation is like that of the missionary who buries himself among a strange people and spends long years without seeing any fruit. Is he desolate? Yes, if he has not a sense of Christ's presence, and a consciousness of the indwelling Spirit, and an unflinching faith in God's word. 'Cast down but not forsaken,' says Paul.

XXXV. 3. Say unto my soul, I am thy salvation. This is the constant cry of God's people. They ask for testimony; recognition from God such as others must recognize. A certain district of a kingdom is the scene of disorder. Lawless men have every thing their own way. Peaceable travelers they plunder, torture and imprison. An officer comes from the king and remonstrates with them. They loudly insist that he has no connection with the king; is no better than a bandit; they are the king's true servants; they take him and put him in the stocks, and people believe that it must be as they say, otherwise the king would have invested the officer with power to overcome. What can the latter do, but send urgent messages to the king to acknowledge him in such a way that all shall be compelled to see in him the king's true messenger, and that the conduct of the lawless men may be exposed in its heinousness? God's messengers have, no doubt, the signet of the king; but they who know not the king know not his signet. Such signs as a revolted world will be obliged to recognize, are wanted.

7. A pit; a net spread therein; then carefully concealed; triple treachery. The world has grown very skilful in the manufacture of these nets. They are now made in the church itself, and Scripture enters largely into the fabric.

8. Wisdom and love cannot be disjoined. What seems like wisdom to one that is plotting his neighbour's harm, turns out to be mere cunning; its gains all have to be surrendered.—All those denominations or churches that seek to hide a part of God's truth, are eventually felt to be nets, places of illegal detention, and the captives escape into the open. The grand distinction of the Catholic Church is that it keeps back no truth, withholds no liberty, and recognizes the communion of all saints, of whatever name.

11-16. If our chief motive for showing kindness to others is that we may win their friendship or gratitude, our generosity will be sorely tested when they turn against us and injure us in property and name. We need a higher motive. In doing good to men let us aim at pleasing our God, then the rich reward of his approbation will sustain us in the day of man's ingratitude. When David was obliged by Absalom's rebellion to leave Jerusalem, men thought he would never return. Those who had been galled by his righteous government, rejoiced and gave feasts. Others, unwilling to fall with him, chimed in with the 'mockers,' and made merry over his weaknesses. —Christ the supreme Benefactor, met with this detraction and malignity, even to the uttermost.

Epitome of News.

SATURDAY, July 19, 1868.

—*Lahore Chronicle*: "We hear that a dreadful crime has been committed at Ferozepore. At 3 o'clock on the morning of the 9th instant, a blacksmith murdered his wife on the roof of the house with a straw chopper; he then murdered his married draughter aged 18, another daughter, aged 7, and a son, aged 10. After this he went to a bheestie's house, and with the same weapon severely wounded the bheestie's wife, who is not expected to live. The murderer was arrested by a constable at the bheestie's house, just in time to prevent his doing more mischief: when taken to the kotwalee, he told the Police he had murdered his whole family."

The bheestie had been intriguing with the blacksmith's wife.

—*Indian Churchman*:—"We have, we regret to say, been much disappointed as to the result of our amalgamation with the *Bombay Powla*. During our negotiation with the Proprietors of that paper, we were led to believe, that we should receive a far larger amount of support from our Bombay brethren than we have done as a matter of fact. But, moreover, our publishers inform us, that no money has been received from our Subscribers through our Agent in Bombay for the last two or three months. We are, therefore, most reluctantly compelled to say, that we have determined to revert to our former title and size from the first issue in the month of August unless we receive assurances of sufficient support from Bombay before the end of the current month."

MONDAY,—JULY 20.

—The *Malta* arrived on Saturday with the English Mail of June 26th. *Overland Mail:* The debate on the second reading of the Irish Church Bill has commenced in the House of Lords. It is understood that the measure will be rejected,

The Irish Reform Bill has passed the House of Commons.

There has been a discussion on the Government of India Act Amendment Bill. Sir S. Northcote has altered the term of office of members of the Indian Council from twelve to ten years, and they are to be eligible for re-election at a future time if they have meanwhile resided two years in India.

Mr. Massey has accepted an invitation to stand for Liverpool in the Liberal interest at the next election.

Lord Wm. Hay is to be asked to contest Haddingtonshire against Lord Elcho.

Mr. Miles, the recently elected Conservative M. P. for Bristol, has been unseated for bribery.

A City meeting held at Guildhall on the Irish Church question was so noisy and tumultuous that no decision could be arrived at.

Twenty-seven thousand volunteers were reviewed by the Queen in Windsor Park on June 20.

Prince Arthur has received a commission in the Royal Engineers.

Several detachments of troops from Abyssinia have reached England, and have been most cordially welcomed on landing.

Risk Allah has obtained 960*l.* damages in his action against the *Daily Telegraph*; in a second action which he brought against the *Standard*, the verdict was for the defendants.

Madame Rachel has been committed for trial.

The Pope has denounced the laws relating to civil marriage and education recently passed in Austria, and has declared them to be null and void.

The King of Prussia has visited Hanover, and has been well received.

A destructive fire has taken place at Bremen.

On June 23 the annual meeting of the members and friends of the Eastern Church Association was held at the House of Charity, Soho. The Hon. Henry Walpole presided, and was supported by the Hon, C. Lindley Wood, the Rev. George Williams, B.D., the Rev. William Denton, the Rev. Temple West, Mr. R. Brett, and other gentlemen. The Hon. C. L. Wood read the report, which congratulated the meeting on the Pan-Anglican synod held at Lambeth, which had done more than anything that had happened of late years to bring together the divided branches of the Catholic Church, and which would ever be a standing landmark of the vitality of the Church of England. Another great step in advance was the letter of the Archbishop of Canterbury and other prelates to the Patriarch of the Eastern Church, enclosing their encyclical. Arch-Priest Popoff of the Russian Church had taken charge of a congratulatory address from the council to Innocent, the new Metropolitan of Russia. At Contantinople great efforts were being made to bring about a reconciliation between the Armenian and Orthodox Churches, and it was supposed that the memorial church would be consecrated about Christmas. On the motion of the Rev. George Williams, a sum of 20*l.* was granted to the Patriarch of Jerusalem in aid of his schools, and the Rev. gentleman severely commented on the proselytizing efforts of the Anglican Bishop of Jerusalem.

In future any one will be able to study at Oxford under university tutors, pass the university examinations, and obtain degrees, without belonging to any college—a statute to this effect having been lately carried at a numerously-attended convocation last week. A similar proposal was rejected at Cambridge a short time ago.

The *Spener Gazette* says that recent artillery experiments having convinced the Prussian Goverment that no armour plating, however thick, is capable of resisting shot and shell, very few iron-clads will be built for the future navy of Prussia. Wooden vessels of great speed and heavily armed are to have the preference. The navy question is just now a topic of the day in Prussia. Some remarks on the subject recently made in the North German Parliament by General Moltke have excited much attention. General Moltke said that while every one must wish that the enormous sums now spent for military purposes were devoted to works of peace, there seemed no hope of realizing that desire except by the organization of a State in Europe strong enough to make its neighbours keep the peace. The initiative of that movement should proceed from Germany, and the work could only be accomplished by a united Germany.

In the "history of events that have not happened" must be recorded the fact that the whole Central Asian question was to have been brought forward last Friday by Sir Henry Rawlinson. He had a vast mass of highly interesting information to lay before the House; but the House was counted out as soon as it was made.

—£13,000 has been subscribed for the Eyre Defence Fund.

—The Handel Festival at the Crystal Palace, was attended by 82,465 people.

—Up to Saturday last, 37 inches of rain had fallen.

—A Visitor to Bombay writes to the *Rangoon Times* about St. Thomas's Cathedral as follows:—"St. Thomas' Church is a large roomy edifice. Its walls, however, have been sadly spoiled; nearly every inch of them, even above the doors and windows and at the portico, is filled with a tablet to the memory of some deceased person. This is a great weakness in allowing places of worship to become converted into historical mausoleums of persons known only to their own personal friends. A set of Regimental colours are also suspended over the entrance to the chancel. A few peacock's tails would be an additional ornament, if some benevolent Christian could be induced to supply them. Mausoleums for the reception of tablets, busts, statues, and antique tombs ought always to be built in public cemeteries. The burial of the dead ought never to be allowed in churches. It is making the dead sin against the living. Why do not private families bury their dead in their own private houses? because it would be improper and injurious in every respect; then why pile up dead skulls in a church, devoted to the sacred purpose of worship?"

—Mr. John McKnight, who lately figured as a merchant residing at Malabar Hill in a bungalow at the monthly rental of R300, and doing his business in offices rented at R200 a month in Elphinstone Circle, was, it may be remembered, charged with cheating several native merchants at the Police Court; but was acquitted by the Magistrate. His good luck appears to have deserted him (says the *Times of India*) for about one o'clock on Saturday morning, Mr. Inspector Colello found him lying drunk and helpless in the public road near Soparee Baug, with only a few pice on his person. He was placed in a cart and removed to chowkey, and was charged this day with being drunk and incapable of taking care of himself. He was convicted on Mr. Colello's evidence and fined two rupees, but the fellow having no money to pay the fine, was sent to jail for eight days.

—Reuter's Indian Express: "In the Lords on Thursday, Lord Granville moved the second reading of the Suspensory Bill. He pointed out the discontent which had reigned in Ireland so long, showed how one great cause of that discontent was the maintenance of a Church of the minority, the avowed purpose of which had been, if it was not now, to garrison Ireland: and contended that nothing would more contribute to the bringing about of content in the sister country, nothing more promote peace and good feeling, than the dis-establishment of the Church.

In moving the rejection of the measure, Lord Grey severely criticised the conduct of the opposition and their leaders in regard to this question, and avowed himself as the advocate of general endowment, not as far as could be gathered from any partiality for such a scheme in the abstract, but because under the circumstances of the times he regarded it as a necessary measure of pacification.

Lord Malmesbury made a free use of all the common arguments against the bill, and did not fail to appeal to the fears of his hearers by maintaining that the dis-establishment of the Irish Church must inevitably be followed by the separation of the connexion which at present exists between the Church of England and the State.

Lord Clarendon pointed out in clear and forcible language the injustice which was done to Ireland by the maintenance of the Established Church in that country in its present position; showed how either as a missionary Church or in other respects it had failed to attain the objects which it was intended to serve; and emphatically urged their Lordships not to separate themselves from their fellow-countrymen upon this question, but to adopt a line of conduct which would harmonise with the new state of things which had been introduced by the passing of the Reform Bill.

The Earl of Derby laid great stress upon the prescriptive right of the Irish Church to the property which has, as he contended, been devoted by Protestants to Protestant objects; he dwelt at some length upon the opinions expressed at different times by members of liberal administrations upon this question, and advised their Lordships, for the sake alike of Ireland and England to reject this bill.

The argument of Lord Kimberley was founded upon the absolute necessity of establishing religious equality in Ireland; and of the two modes of attaining this object, the noble Earl expressed a decided preference for disestablishment as opposed to general endowment.

The debate was closed for the evening by the Bishop of London, who denied that the dis-establishment of the Irish Church was demanded by the Roman Catholics; criticised the provisions of the bill; and recommended their Lordships to take no step in this matter until they had the whole scheme before them.

Soon afterwards their Lordships adjourned.

—*Friend of India*: "Offensive Ritualist practices have invaded the English Church in Kurrachee, imported thence from Mahableshwar by the Rev. Mr. Walford. As the trustees would not pay for the alterations the clergymen has done so himself. The local papers state that the church is beginning to be deserted by all but the soldiers who are marched to it."

—Same: The Cathedral built by Bishop Wilson has fallen on sad times. To the other ritualist practices which have banished so many of the congregation has been added the sacrament of confession. Of late there has been witnessed the surpliced priest listening now to the confession of his brother priest, now to that of Native Christian penitents kneeling or lying at his feet, followed by absolution as given in the service for the sick. Were English 'priests' only concerned, we might pass the matter by with a smile. But what makes it very serious is the part beginning to be taken by the Native Christian Church in this ritualism which has swept over the diocese since Bishop Cotton's death. 'A new sect' is said to have arisen, and already the simple Christian communities of Upper India are enquiring about it. That most able, earnest and self denying of converts, Pundit Nehemiah has become its apostle, and, another Pusey, has published his "Tract No. I."

—At a recent meeting in London, Lieut. Warren, engaged in the Jerusalem Explora[tion] said there were at present engaged on t[he] works two corporals of Engineers and about [20] Mussulmans of different races: and, though t[he] latter required great supervision, yet, what wit[h] the jealousies of race and religion, the dragoma[n] being Greek and the overseers Jews, anythin[g] going wrong soon "cropped out." Very few arti[-]cles found in the works had come to hand, and what had been found consisted mostly of pottery bronze nails, and glass (the former of many dif[-]ferent dates, and the glass of the third and fourth century of the Christian era); but a few Hebre[w] coins had been turned up. Among the finding[s] was a seal with characters showing it to be tha[t] of "Haggai, the son of Shebaniah," and it wa[s] supposed in Jerusalem to be of the time of Ezr[a].

Dean Stanley said: "The explorations had co[n]firmed and explained the Bible accounts of wh[at] had transpired in the Holy Land, and one perso[n] there had been who would have felt, if he could, particularly obliged for the excavations, for his reputation had been considerably rehabilitated by the explorations—he alluded to their old friend Josephus."

TUESDAY,—JULY 21.

—The 26th Cameronians are to be stationed at Dum Dum.

—Captain Cameron, Madras Staff Corps, has been cashiered for drunkenness and neglect of duty at Poona.

—*Daily Telegraph*; Portsmouth: "The idea that Theodore committed suicide is scouted by many men of the 33rd; indeed, by all with whom I spoke a general concurrence of opinion is given that he was shot by some of their own corps. He was found face downwards; he was wounded in his leg, in the throat, in the chin, and through the chest. In his hand was found a revolver, bearing on it an inscription that it had been presented to King Theodore by Her Majesty the Queen. The description of the entry into Magdala, as given by Michael Magner, a bugler attached to Staveley's division, is that he was the first man in; that he was followed by a private named James Burgin; and that by these men an officer named

Connor was next assisted under the gateway. Magner, it appears, was only armed with a 'cheeseknife,' as he terms his sword; and, seeing one of the Abyssinians well armed and pointing his gun at him, he asked Mr. Connor to "shoot that coon," which he did, and he (Magner) appropriated his arms and ammunition. The final assault took place against the gate just at that time, so that the attention of the followers of Theodore's desperate fortunes was diverted from this trio to the greater danger, and to that fact Magner attributes their personal safety."

—Sir Alexander Grant is we believe, expected by the incoming Mail.

—*Madras Observer*: "Forty years ago, when Dr. Gobat paid a visit to Palestine, he discovered that there was not a single Bible among the many Jewish families which he visited. The Talmud, 'a mass of nonsense, interspersed with a few truths,' was then far more valued by them than the Bible. Now the reverse is true; and you can scarcely enter a Jewish house without finding there a Bible, and a Bible too which is read. Not only so, but a great number of the Jews purchase the New Testament, which they read, though secretly, for fear of one another. But perhaps the most striking part of the Bishop's narrative, and that which has certainly interested ourselves the most, is the account of the conversion to the Protestant faith of no less a personage than the *Armenian Archbishop* of St. Paul's own birth-place, Tarsus in Cilicia. The immediate cause of his desire to join the Church of England, appears to have been his having received a copy of our Liturgy in his own language, and his being induced to compare it with Scripture."

—The same; Surrey: "When the children of Israel made their final march out of Egypt, besides their own several divisions of tribes, the hosts of Judah and Benjamin, comprising six hundred thousand men, it is said 'a *mixed multitude* went up with them.' An Indian camp, especially in the days of Sir Thomas Hyslop in the Mahratta campaign. has often presented to many an old Indian a lively idea of the general character and description of this motley Egyptian mass of *camp followers*.

"It is a very important thing at all times, 'to cal' things by their right names.' A vast deal now is said about this church and that church; and especially 'The Church.' Now, what is the Scripture definition of the one true and living Church of the one true living God? If we turn to one chapter in the New Testament, viz, the 2nd chapter of the 1st Epistle of the Apostle Peter, we find the Church described as composed, and *only*, of 'lively stones, a spiritual house, an holy priesthood,' (mark, these strangers, scattered throughout Pontus, Galatia and Asia,) were 'a holy priesthood, to offer up spiritual sacrifices acceptable to God by Christ Jesus. (1 Peter II. 5.) In other words, the Scripture definition of the true Church, makes it to consist of true believers only, who have been renewed by God's Spirit, and made new creatures in Christ Jesus. Hence, it will be evident that throughout Christendom, the visible Church, or professing Church of Christ, embraces within the outward fold an enormous mass, or large mixed multitude of those who have merely assumed the Christian name because born in Christendom and baptized in their infancy.

"Now, it was to be expected that this mixed multitude having no fixed principles; no love to God, or true and living faith in his Son, would be seen to *vibrate* from one side to the other, as political interests or personal influence should preponderate. And so, accordingly, we behold it in this day. According to Dr. Manning, the Romish Communion in England is now like the acorn growing up into the stately oak; and the vibration of the mixed multitude inclines, clearly, in a Romeward direction. But it little matters, if the world and sin still rule in a man's heart, whether his outward adherence be to the school of a Colenso or a Manning. In the natural man, alienation, enmity, dread and suspicion towards God, assumes different aspects and forms. In one it is gross superstition, in another daring infidelity! It is the character of the true believer only that he overcomes the world. His faith rests on no Church fabric or constitution, but solely on the word of the living God."

—*Mitrodaya*: "That our rulers are in earnest about affording the Natives of India a wider arena wherein to display their intellectual abilities, and a far greater share than that hitherto accorded them in the administration of the country, is a fact made evident enough by the movement recently set a foot by the Supreme Government, to send nine Native youths, of the proper ages, annually to England, at the public expense, with the view to their entering a University, and qualifying themselves, not alone for appointments in the Covenanted Civil Service, but for any of the liberal professions for which the young men may evince predilections. The Executive Council has given its full and unqualified sanction to the measure, which has been submitted to the Subordinate Governments, and will, in due course, be referred to the Secretary of State, whose approval of it may, of course, be sanguinely anticipated."

WEDNESDAY,—JULY 22.

—100,000 pilgrims attended the late *yatra* at Punderpoor. There was no outbreak of cholera.

—*National Paper*: "We have lying before us a Bengalee pamphlet published by Cally Prosono Bannerjee, discussing the question of the adaptablity of the English system of notation to Hindu music. It is a question whether the peculiarity of Hindu music would admit of its being recorded in English notation, and Baboo Cally Prosono Bannerjee has clearly explained this peculiarity. The points of difference between the two systems of music, and wherein arises the difficulty of expressing ours in the language of the West, have also been forcibly pointed out. There are some nice sub-divisions of notes in the Hindu music which are not be found in the music of the West. These sub-divisions are indispensable to us, and unless they are attended to the Hindu notes would be incomplete and would sound anything but musical. But as there are no symbols in the English system of notation to express these sub-divisions, the difficulty of recording our music in all its integrity in that system must be admitted to be almost insurmountable. The writer before us has submitted facts which are indisputable, and the manner in which he has marshalled them proves that the subject has been treated by a knowing hand."

—*Bombay Gazette*: "On Saturday afternoon a number of ladies and gentlemen of the St. Andrew's Church congregation met in the church, after the usual psalmody practice, for the purpose of seeing a handsome pulpit gown and cassock presented to the chaplain, Rev. D. Macpherson, on behalf of the ladies of the congregation."

THURSDAY,—JULY 23.

—*Delhi Gazette* Correspondence: "The late revision of a court-martial upon Color Sergeant Carthy, of Her Majesty's 104th Regiment, Dugshaie, by the Commander-in-Chief, must strike us all with astonishment. Here is the case of a man who has a drunken quarrel with his wife. In the midst of it he leaves the room for an hour and goes to the Sergeants' mess, where he gets more liquor; he returns to his quarters; the quarrel is renewed, and within ten minutes after his return, the woman is found dead, with wounds as from a kick on her breast, a badly cut head, a cut eye as from a blow, and ghastly wounds on the back of the head caused by a fall upon the door-step; a leg of a chair also is found with hair and blood upon it. She was in the family way at the time. One would have thought that the judgment of the court-martial, giving a year's imprisonment, was little enough. Supposing it to be the case that there had been no ill-will between man and wife hitherto, no intention of murder, all this was proved indeed, and that he had borne an excellent character for eighteen years; but it does seem to be a most uncalled for stretch of mercy on the Commander-in-Chief's part to revise so light a punishment and to order the man to return to his regiment with no other disgrace than the fact of his having been a few weeks under arrest or in prison. It is a scandal that after such a deed a man should be allowed to appear before his men with his old rank and with two or three stripes upon his arm declaring that he was still considered by his officers to be a man of good conduct. Had he been found simply drunk, he would probably have been reduced; had he only struck his wife or given her a beating, some punishment would have been inflicted; but is it not intolerable that those in authority should encourage the opinion that if yor strike another it is much better and you will have a better chance of escape if you will only do it thoroughly? The fact is, wife-beating is rather too common in the army, and instead of men being allowed to do these things with impunity it would be much better when an opportunity occurs to punish severely."

—The "Delhi Gazette" hears from Rajpootana "that a reward of Rs. 5,000 has been offered for the capture of the Thakoor of Bytana in Serohee, now in arms against the chief of that place. The malcontent Thakoors of Serohee and Marwar will, we should imagine, find some work for the political officers, who we trust may be equal to the occasion. We understand the Thakoor of Lohana in Marwar is also in revolt. We are quite sure nothing will be conducted properly in either of these states until a very different system is inaugurated."

—The same: "Our readers may be aware that there is a clause or series of clauses in the Indian Penal code constituting adultery a criminal offence. According to English law it is not a criminal offence. In England you may poach on your neighbour's preserves and run away with his wife, and be held answerable for the grievous wrong you do him only in a civil action. In this country the aggrieved husband is enabled to recover damages in a civil court and also to prosecute the offender against the laws of God and man criminally.

"There are some, among whom are *the Englishman* and *Indian Church Gazette*, who consider that a great hardship. They hold that an Englishman in India should enjoy the same privileges that he does in England.

"It is an interference with his rights as a Briton that he should be subjected to pains and penalties for seducing another man's wife. Why should he be punished criminally in India for it when he is not so punished in England? And they argue that the clause in the Penal Code making adultery a criminal offence was intended only for the natives, and that the framers of the Code altogether overlooked the fact that there were any Anglo-Saxon residents in India; or that Englishmen in India were ever given to indulging their illicit passions at the expense of other people. It is quite right and proper, they say, that natives should be punished criminally for the offence but Englishmen ought to be exempt!

"Again they argue with more plausibility that under English law no man ought to be punished twice for the same offence. If the seducer is fined and has to pay handsomely in the shape of damages for his amusement, he ought not to be punished by imprisonment or fine by a criminal court.

"Now we altogether dissent from these propositions. It is a matter that has frequently been complained of at home by writers who have respect for moral law and the good of society, and it has often been alluded to at the bar in the same strain, that so gross and foul an offence as seduction and adultery should not be punished as a crime against society. Assuredly if the man who steals his neighbour's watch or purse is punished as an offender against society, he who robs his fellow-man of that which is of infinitely more value to him than his watch or his money ought not to escape. It is said, that the aggrieved husband can recover compensation in a civil court; while the man who loses his purse or his watch cannot. But in many cases the person who has had his property stolen from him can recover it, but who shall give him back his wife's honour or his domestic happiness?

"Besides which the offence of seduction is properly and rationally and legally considered a crime punishable in the sense of an offence against society, as well as a private wrong for which the injured person may be compensated, so far as money can compensate, by damages in a civil court. In the majority of cases the offender has not the means of paying any large amount of damages, and then he may get off scot-free, or peahaps be maintained in jail at the expense of the husband."

FRIDAY—JULY 24.

—*Times of India*: "The Channel tunnel scheme seems to be shaping itself into practical form. Mr. Hawksley, the eminent engineer, has given his opinion in favour of its practicability. Mr. George Remington points out that the line should run from Dungeness to Cape Grisnez, 'in consequence of the geological strata under that part of the channel being free of chalk, and therefore much less porous, and better adapted for tunnelling, and also there being less depth of water and better ground for the approaches; it would hardly be wise now to think of starting the tunnel from Folkestone.'"

It is estimated to cost seven millions and to be 5½ years in construction.

—Deaths last week, 305.

—Dr. Birdwood has resigned on account of ill-health his Secretaryship of the Agri-Horticultural Society.

—Encke's Comet is now said to be visible.

—*Englishman:* "Yesterday we gave some account of Ramdoolal Dey, as his biographer has pourtrayed him, in his business relations. It was simply a story of a very clever and a very fortunate speculator, for whose parallel we should not have to search long the annals of any country. It is different with Ramdoolal Dey at home; there he presents in many respects traits strongly characteristic of his race. The *tout ensemble* of his domestic character does not, perhaps, contrast unfavourably with what a benevolent Englisman would be under similar circumstances; but there is a contrast nevertheless. This comes out strongly in his behaviour towards his wife, who herself behaves very differently to any imaginable English wife. Ramdoolal once bought up all the broadcloth of a particular and novel description in the bazar, and stowed it away in his godowns to await the day on which he should be able to sell it at his own price. He had reckoned, however, without his host. One day he noticed Brahmin after Brahmin pass his house clothed in the identical stuff. The brokers were charged with deceiving their master, but investigation proved that not a yard of the cloth was procurable in all Calcutta. At last, suspecting that all could not be right in his own house, Ramdoolal repaired to the godown, and there caught, *flagrante delicto*, his wife, 'fair,' we are told, 'as the rose, and with heart fairer still if possible,' engaged in cutting up the last bale of the precious cloth for distribution. Now how does the Bengalee view this act? Not as a gross breach of confidence, and abuse of her position, but as a work of charity and heroism.

"Whilst the man was calculating rupees, annas and pies, the woman could contemplate only the comfort which one or two bales of that fine warm stuff would bring to the palsied limbs of the Brahmin, shaking and shrinking beneath the cold December dew. Her soul of charity could not behold distress and the means of alleviating it without bringing the two face to face, and mitigating the suffering the sight of which so severely pained her gentle heart. Unknown to her husband —unknown to even her husband's servants, the heroic woman had pulled down the heavy bales of broad cloth and scissor in hand had made the necessary divisions in the pieces. Then summoning all the needy Brahmins in her neighbourhood she had distributed the costly stuff —each sheet being worth 90 rupees according to the price actually paid by her husband—amongst hundreds. Ramdoolal silently observed the havoc made in his preserves. But he dared not say one word to his wife—worthy wife—of a worthy man. His eyes were opened —and the succeeding morning he completed the good work thus begun without his knowledge, by distributing several pieces of the beautiful garment amongst his neigbours and friends."

We are scarcely justified in calling this charity. It was the same sentiment that has led many in Europe to place their wealth at the disposal of the Roman Catholic clergy. Ramloodal's wife in a similar way applied 600 bags of sugar in entertainment of those who attended the reading of the shastras; when her husband heard of it he became very angry and called her an angel of ill luck; to atone for which insult he had to make her a present of a lac of rupees. To have children he married a second wife. "The lives of the two wives did not run smoothly. The jealousy natural to the sex embittered existences which had otherwise no ground for distraction. Outwardly the two ladies exhibited no signs of discord. The youngest never dared even to raise her veil before the eldest or to address her except in a low, subdued, respecful tone of voice. But there was gall and bitterness in their hearts. Ramdoolal invariably took his meals in the apartments of his first wife, and skulked into those of his second after the former had fallen sound asleep. He dared not speak to the latter in the presence of the former, and all his children by his second wife were born in a separate house which belonged to that wife's relatives, for he would not wound the feelings of his first spouse by parading before her eyes the evidences of his secret love towards the second. It was not until the children grew up and were able to walk and to lisp that they were brought to his own mansion. And then, such was the caprice of a truly benevolent heart, their own mother was not more watchful and affectionate toward them than their step-mother. Yet this step-mother constantly laboured to estrange her husband from her rival by fasts and by *poojahs*; and * * her rival having died before her, she anxiously enquired of the Brahmins if there was any means available for preventing the former from joining her husband in heaven prior to her own death."

—The mean time occupied in the transmission of messages between Great Britain and India via Turkey, in the month of June, was 2 days, 14 hours,. 36 minutes; via Russia it was 2 day's, 23 hours, 55 min. The number of messages from Great Britain via Turkey was 882, and via Russia 110.

—*Bombay Gazette.:* The Bengal Christians residing in Calcutta have formed themselves into an association called "The Bengali Christian Association for the Promotion of Christian Truth and Godliness and for the Protection of the Rights of Indian Christians." They are to meet monthly, and hold discussions, &c.

—Local items of the week: A Hindoo mendicant was found drowned in the tank at Walookeshwar; Bernard McCormack, accidentally drowned at the Dockyard; Akoo Narayan, aged 15, was run over by a truck and killed; a Hindoo child fell from a window and was killed.

TELEGRAPHIC NEWS.

London July 13th:—A Banquet was given on Saturday by the Unitied Service Club in honour of Sir Robert Napier. H. R. H. the Prince of Wales, the Duke of Cambridge, and a distinguished company were present.—The Duke of Cambridge gave a banquet, in honour of Sir Robert Napier, on the previous evening.—The Gilchrist Trustees have established two annual scholarships of £100 each for natives of India, at the Universities of London and Edinburgh.—A military conspiracy has been discovered in Spain. The Duke and Duchess de Montpensier (sister of the Queen of Spain) and several Generals have been arrested and banished.

14th.—The East India and United Service Club gave a dinner yesterday in honour of Sir Robert Napier under the presidency of Sir Bartle Frere, who made a highly eulogistic speech on the occasion,—In reply Sir Robert Napier said that the Abyssinian campaign was an assurance of the amalgamation of the Indian and English services. His Excellency added that he had thought seriously whether he should accept the peerage which had been offered him, but he had decided to do so as a member of the Indian service.—The health of the Secretary of State for India was next proposed.—Sir Stafford Northcote in reply, alluded to Sir R. Napier's Indian peerage, and returned thanks as Secretary of the Indian Council, because, he said, the Secretary without a Council was a nullity. He praised the valuable assistance rendered him by the members of Council, the Admiralty, and War Office authorities, and expressed a hope that the orders of the Bath and Star of India would be freely bestowed. —Sir Robert Napier, in a second speech, acknowledged the active support given him by Sir Stafford Northcote and the Duke of Cambridge during the Abyssinian Expedition.—Theodore's son has arrived at Plymouth.—Government have arranged that all Telegraph Companies in the United Kingdom shall be subject to the approval of Parliament—The steamer *Golconda*, with the outward Indian mails of the 3rd July, left Suez on the 12th inst. at 7 A.M—1 hour after the contract time.

17th.—Sir Robert Napier has been gazetted a Peer.—Theodore's son has been presented to the Queen.

20th.—In the House of Commons yesterday the Corrupt Practices Bill passed Committee.—A debate took place in the House of Lords last night on the re-organisation of the Army. The Duke of Cambridge made a speech in which he praised the ability of Sir Henry Storks, and expressed a hope that he would be entrusted with the fulfilment of the work—Lord Stanley has intimated to Mr. Seward his willingness to accept a settlement of the question of naturalization according to the views of the American Government—Mr. Ayrton's Bill for enabling trustees to invest money in Indian Guaranteed Railway Debentures has been received.—Sir Robert Napier will dine with the Queen on Tuesday, and will be entertained by the Royal Engineers at Chatham on Friday next.—The new constituencies are being by (? addressed by) candidates in anticipation of the general election.—The Earl of Malmesbury has declared that the English blockade of Mazatlan is illegal, and has accordingly ordered it to be raised.—General Arbuthnot is dead.—The Bombay mail of the 23rd June was delivered in London to-day.—The *Carnatic*, with the outward Indian mails, left Suez on the evening of the 18th instant—one day before contract time.

21st.—The Prince of Wales gave a banquet yesterday in honor of Sir Robert Napier.—A letter has been addressed by Sir Robert to the Houses of Parliament, acknowledging the votes of thanks recently passed in honor of His Excellency. —A gunsmith's shop has been pillaged at Cork.—Passengers for America are now searched at Queenstown.—In the House of Commons last night, Mr. Adderley, replying to Mr. Gorst, said he was awaiting the Governor's account concerning the grievances of Ceylon.

Miscellany.

—A "Pilgrim" correspondent of the *Indian Churchman* describes a visit paid by him to the Church of St. Mary and Dunstan, where Father Ignatius officiated. Father Ignatius (Mr. Lyne) has been lately licensed by the Bishop of London, if our memory serves us rightly: "The altar was of course of the usual height, and was of immense length for so small a building,—I should say that it could not have been less than 10 feet long; behind it were several gradines, on which were placed, besides the two large sacramental lights, twelve candlesticks and several branches holding four or five tapers each; in the centre of the altar was the tabernacle* which was coverd with a white silk or satin, I forget which, curtain, and on it was placed a very beautiful *Crucifix*, not *cross*, of considerable size. The altar of course was vested in white. In the middle of the south wall of the nave, so to speak, was a recess, which looked as if it was a blocked-up window: in this was placed a statue of the Blessed Virgin with candles on either side of it. By the door was an Holy Water Stoup, which, I was glad to see, nearly all the worshippers knew the use of. I forgot to say that, in front of the altar, a large burning lamp was hung which gave me the welcome information that our Blessed Lord was present on His Altar. When I entered there were a few people in the chapel, some were on their knees, others reading good books; nearly all of those who entered after my arrival, and whom I noticed, crossed themselves with the Holy Water, and genuflected to the Blessed Sacrament at once, as well as before taking their seats. A monk was also praying before the altar when I arrived. I had not been long there, when the Revd. the Superior entered with one or two monks to prepare the sanctuary for Vespers,—I need hardly add that they invariably genuflected on having to pass the altar. I forgot to say, that just outside the screen on the north side of the chapel close to an open window, was a plain deal desk, on which was a large Bible; this was made to do duty for a pulpit, and was placed by the open window in consequence of the chapel's being unable to contain the immense congregations which Father Ignatius drew to hear his sermons, and whose numbers must have amounted, I imagine, to more thousands than the chapel could have contained hundreds. Gradually the chapel filled; at last, when I had been there about half an hour, the Monastery bell rang out, on hearing this nearly every one present knelt down and crossed themselves, as also did the Father and Brethren who first came to the front of the altar; Father Ignatius then intoned the following words, "The Angel announced to Mary," to which the people responded "and she conceived of the Holy Ghost." The *Hail Mary* was then chanted; shortly afterwards the bell again sounded, after which the Superior intoned "Behold the handmaid of the Lord," and the congregation answered "Be it done unto me according to thy word:" the *Hail Mary* was again sung, for the third time the bell was rung then the Superior intoned those glorious words, the foundation of the whole fabric of the sublime dogmas of the Catholic Church,—"AND THE WORD WAS MADE FLESH," whereupon he and all the monks prostrated themselves to the ground, while the people bowed as low as the nature of their seats permitted; they then responded "AND DWELT AMONGST US;" then, after a minute's pause for the adoration of our dear Lord, who so humiliated Himself for our sakes, even to the taking our nature upon Him, the *Hail Mary* was sung for the

* The tabernacle is a sort of cupboard in which the Holy Sacrament is preserved.—ED. *I. C.*

third time.† Then the bell again sounded after which the Collect for the Annunciation was monotoned by the Superior.‡ Not long after this the chapel was quite filled, and the monks retired to vest for Vespers. I may here, perhaps, as well state, for the sake of avoiding repetition, that before all the services at which I was present, a procession in the same order, though there was a slight difference in that which took place before the High Celebration, which I will notice in its proper place. First came a monk carrying a brass processional crucifix between, if I am not mistaken, two acolytes bearing lighted tapers; then followed the boys two and two, then the choirmen two and two, then the monks and the Superior, and lastly the Priest; two of the monks carried banners—one of S. Benedict, the other of S. Dunstan. The monks wore cottas, they were bare-headed; the acolytes had on scarlet cassocks and zuchettos and rochets; the choirmen and boys wore ordinary black stuff cassocks and cottas, while the Priest had on over his cassock a girded alb and handsome white silk cope—he did not wear a biretta nor had he on, I think, a stole. In this order they proceeded to the sanctuary, on entering which they all genuflected to the Blessed Sacrament. Six tapers, I had almost forgotten to say, were burning on the altar, three on either side of the tabernacle. The cross-bearer remained just outside the screen till the Priest reached the altar, when he took up his position behind him, while the acolytes took up their position on either side of the Priest, they all then knelt down and said the *Our Father* and *Hail Mary*, I presume *secreto*."

THOUGHTS ON ITALY.

BY A RESIDENT.

What can an old man, trembling with age and weakness, do to thwart the will of twenty-five millions of people? Nothing, as a man—much as the head of a vast system of civil and religious despotism which still has a fearful power and influence in much of Europe. Were the Italians *freemen—free* with that liberty with which Christ makes his people free—they would now be in quiet possession of their great metropolis, the "eternal city"—Rome. But alas! they are *not* so free; though bitter enemies of the temporal power of the Pontiff, though infidel and atheist, cursing Pope and cardinals, priests and canonicals, and Napoleon among the rest, yet they fear to cut loose from doomed Catholicism to embrace that gospel which Paul preached to their Roman fathers.

I have said above that the system of which Pius IX. is the recognized head has still great influence in much of Europe—*i. e.*, in France, Spain, Portugal, and in some parts of Austria and Italy. Of the former, I refer to the governments and the men who are at their head; of the latter, to individuals. Though the present ministry of Italy is a *practical* one, yet it will not stand long. Were the question of the temporal power to be solved by a universal and untrammelled vote in Italy, there is not the least doubt but that twenty-three millions would cast their ballot against, and *perhaps* two millions for it. And twenty millions of Italians would to-morrow vote for the removal of Pope, cardinals and all their crew to Malta, or Jerusalem, or China! So much as to the sentiment of the vast majority of the Italians respecting the temporal power of the Pope.

The present position of the Government and Emperor of Austria is a significant sign of the the times—the grand agitation for the abolition of the Roman Concordat—the freedom of worship—popular education, and that no longer to be under the exclusive control of the priests—the overthrow of the autocratic powers of the Emperor, and the sovereignty of the Constitution. The battle of Sadowa has not been without beneficent (though bitter at the time) results to the haughty and despotic House of Hapsburg. It is remarkable that in all Europe there are but two powers, perhaps, that are willing to defend by force of arms that worst of all tyrannies, the temporal power: they are France and Spain. Thus it becomes evident that liberal principles, freedom of conscience, and right are progressing. Ten years ago half-a-dozen European powers would have covered the Italian peninsula with their armies to defend the sovereignty of Pius IX.; now there are but *two*, and one of them, Spain, unable to send troops, because of internal disaffection and hatred toward the reigning dynasty. It is clear, therefore, that God in his providence, first works the moral downfall of the Papacy in the minds and hearts of individuals and nations, preparing thus the way for its sure and final overthrow, both temporal and spiritual.

I have been deeply impressed with this truth for the last three years. Had the temporal power gone down in 1860, or even last year, it is more than probable that the strongest exertions would have been made by the governments of Europe to consolidate and cement still more firmly the spiritual authority of the Holy See; and there is every reason to believe they would have but too certainly succeeded. But God will not permit the downfall of the one to the more firmly establishing of the other. Is not this manifest from Revelation?

Suppose, however, the Pope were stripped of his temporal power—is it not probable that every government of Europe, including the Protestant ones, would forcibly prevent the overthrow of his spiritual headship? The very misfortune of the old Pontiff would create sympathy, and at last reaction in his favour. Thus was it in the early part of this century, when Pius VII. was carried a prisoner to France by the first Napoleon. But God's ways are not man's ways. Just look a moment at the history of the young kingdom of Italy, in its relations to the Court of Rome. Immediately, after the successful war of 1859-60, the great Cavour began to pave the way for compromise and reconciliation with Rome. His wonderfully creative genius would have removed every difficulty, solved every intricate problem with which the Roman question is beset, and in some way united the tiara of the Pope with the crown of the House of Savoy, preserving the interests and underlying principles of each—if ever man could have done it. But no sooner had he begun to labour in that direction, than he was taken away by death. Every succeeding ministry that has attempted conciliation with Rome, has most signally failed and fallen. Conciliation and compromise of the principles involved in the present question and struggle form no part of God's designs regarding the ultimate destiny of the Papacy.

Besides, the Roman See has given its deliverance once and again on these disputed points. The *Encyclical Letter* and the *Syllabus* stand before the world as evidences of the Papal determination not to yield a single inch of the ground first won by Gregory VII., and fought for by every succeeding Pontiff from that day to this. The conflict, therefore, between civil and religious liberty, as represented by united Italy on the one hand, and the ecclesiastical despotism of the Middle Ages as represented by Roman Catholicism on the other, is a *death struggle*. Either Rome, with *all* its principles, must fall, or the Italians, as a free and united people, cannot exist. Every thinking Italian knows this now.

Five years ago, there was not one Italian in fifty, perhaps, who ever thought of striking at the Pope's spiritual power; now there are hundreds, ay, I may say thousands, who recognize the great fact that after all the temporal power, *in itself*, is of no consequence—that it is the *spiritual power* which gives such strength and influence to the Papacy—that it is the spiritual power, reigning in and over the consciences of men and nations, which sustains its life and sway. Hence many advanced Italians are fighting the Papacy as a *system*. —*(Free Church of Scotland Record.)*

EASTERN TURKEY MISSION.

HARPOOT.

(About 175 miles south of Trebizond.)

LETTER FROM A MISSIONARY'S WIFE, *February* 1, 1868.

The letter from which the following extracts are taken was written to a sister, but sent open to the Missionary House, with liberty to use any of its statements in the Herald. It will be found the more interesting, perhaps, because written thus to family friends. It is an acconnt of a tour among some of the many out-stations of Harpoot, and brings to view, very pleasantly, incidents connected with such work, and with the habits of the people. Only portions of the letter can be given.

Rude Accommodations. "We came next to B———, a half hour distant. The preacher and his wife, both graduates of last year, [from the Harpoot schools,] received us very cordially, though we did wish, for our sakes as well as their own, that they had a more comfortable place. About four o'clock in the afternoon, twenty women came together, with whom I held a meeting. One woman seemed to be earnestly seeking the salvation of her soul. The preacher's wife said she came a day or two before, to talk with her; and after meeting she remained talking a long time....

"We spent most of the time in the evening in a stable. Slept in the kitchen and storeroom. The night before, we had for our bed-room, a room about ten feet long and eight wide, partly filled with boards. Our bed was about half a foot from the ground, and under it were stored a bushel or so of onions. But we slept as sweetly as though reclining on a bed of roses....

Mezereh "Came on to Mezereh. Stopped at the pastor's house. The pastor's wife had lived in our family five years, and knew just what we needed. Soon she had a good fire in the stove, and a cup of tea and toasted bread were quickly prepared; but the cold rooms and discomforts of the last two days were too much for me. I had a headache for two days, and spent most of the time on the lounge.

Hoceli. "Here, as well as at the former village, we had a comfortable place to stay, soon had our wet clothes dried, and a good cup of tea revived our spirits. The bell rang for meeting,—for they have a genuine bell, the present of a Russo-Armenian. It was a full meeting. The people have lately completed, or nearly so a large chapel, which will hold eight hundred, or perhaps more. The people of this village are more intelligent and enterprising than of any other village on the plain; and for this reason the preacher is not acceptable to them. Like too many congregations in our enlightened land, they want great sermons—elaborate, difficult to be understood. This captious spirit on the part of a few has, I fear, hindered a work of grace there.

The Women. "I have never been in a place where the people, especially the women, seemed so eager to listen to the truth. The teacher, or assistant-teacher, of the girls' boarding-school is there. She has a class of thirty women, who meet every day to study the Scriptures. It was a very pleasant as well as encouraging sight, to see such a company of women gathered together to study the Word of God, in that village where, a few years since, all manner of iniquity and opposition prevailed. I knew, too, that each one had a family to care for, and that each was expected to do a certain amount of spinning and weaving; that nearly every one had a mother-in-law who, until recently, felt that the chief end of the daughter-in-law was to spin and weave, or till the ground, being in all things subject to her. But now, when the bell strikes, they are the first to say, 'Rise, run to your lessons.'

Church Discipline. "The chapel at *Perchenj* was so small, that it would not contain one half of those who came [to a Sabbath service]; so they quickly removed the rubbish from their half-finished chapel, and resorted thither. Two were examined for admission to the church, and one member, from Hooeli, was suspended, for wine-drinking and improper conduct in other things, and because, when told of his fault by the brethren and church, he refused to hear them. They had many times, with weeping, exhorted him to repent; but when he showed no signs of sorrow for his sin, they did not hesitate to perform what was clearly to them, their duty, though he was a rich man. They did not waver, feeling that the prosperity of the church, in a financial point of view, was dependent on the liberality of the rich. Let the church be poor rather than sacrifice its purity, was their conviction, which led them to act as they did...I do rejoice that, though the charity of these Oriental Christians is so large that it covers a multitude of sins, still they cannot tolerate, within the pale of the church, those whose lives are not conformed to the gospel of Christ.

Kegvank. "Stopped at Kegvank, where a help-

† This devotion is called the Angelus, from its first word in the Latin language. It must not be supposed that Father Ignatius taught that persons ought to pray directly to the Saints, for I have heard him preach strongly against that practice.. The *Hail Mary* was said in the Sarum form, viz., "Hail Mary full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus." To which is added by some, "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."—*Pilgrim.*

‡ Some say before the Collect—

V. Pray for us Holy Mother of God,

R. That we may be made worthy of the promises of Christ. Whether such direct addresses to the Blessed Virgin are lawful or not, about which I have my own opinion, no reasonable person, except a Socinian, can deny that they are very far removed from idolatry; for what Christian would thus address God!—*Pilgrim.*

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

er is stationed. He was feeling somewhat discouraged, for he seemed to be laboring in vain. The people stood aloof from him, only two or three being inclined to listen to the truth. It is said that the people of this village are exceedingly wicked. The mother of this helper, whom I saw at another village, said her son came home, and with weeping told how great a trial it was to him that he could not see the work of the Lord prospering there. He is a faithful laborer, and I am sure the Lord will permit him, yet, to gather much fruit in that village.

Shukkaji. "There are several church members at Shukaji, belonging to the church in Ichmeh. One of them is a very exemplary Christian. He was the first to receive the truth in that village, and his life beautifully exemplifies the power of the gospel to refine and sanctify, under severe trial and presecution. He and his elder brother live together, and there are about thirty in the family. No one but himself is a follower of Jesus, and most of the older members of the household oppose and try him in every way. But his spirit is such that his enemies can find no fault with him, except in regard to the law of his God. He is a very benevolent man, and never says, 'No,' when aid is solicited for anything pertaining to the support of the gospel.

Ichmeh. "The next day we came to Ichmeh, one hour distant. The work there is in a prosperous condition. They have lately about completed a chapel and pastor's house. The pastor of the church is a model one,—gentle, but firm; meek, but earnest; charitable, but bold to rebuke evil. The people as well as the church are unanimous in their love and attachment to him. They say, when they come to his house it is hard to get away. One good proof of their sincere love is, that they have assumed his entire support. The congregation is between two and three hundred, but only a very few are able to give more than their 'mite' for the support of the gospel.

Working Christians. "There is a society of young men, twelve in number, who go out two by two to different villages, carrying the word of life, and reading and talking wherever they can get any one to listen to them. They meet for prayer every week. Ask the young men of our Church to remember this embryo Young Men's Christian Association. There seemed to be more spiritual life in the church there than at any place we visited. In the prayer-meeting there was no waiting for one another, but often two would arise to pray at once. Then the prayers showed a fervency which was truly reviving. There is a female prayer-meeting every week, which is sustained by the women of the church. Seventy-five, or more, are often present. The pastor's wife is a feeble woman, and partially blind. We took our meals at the houses of the brethren because of her weaknesses. She cannot provide for her own family, but the women are very kind, coming and getting her washing or sewing, and carrying it to their homes to do.

Large Families. "We took two meals at a house which numbered forty persons. Only two men and the son of one of them ate with us. After dinner I went into another room, of not very large dimensions, where there were perhaps thirty assembled, of all ages and sizes, from sixty years down to the infant of few months. But they told me they dwelt together in harmony, and would on no account be separated into several families. There is a family of sixty in Kompk, but as the helper there remarked, it is a type of the world of woe; for the gospel has not yet shed one ray of light and peace upon them.

Lodging in a Stable. "The work in Haboosi is more encouraging than in any previous year. We stopped in a stable while there. I have had that privilege before, but this time felt that I was more a martyr than ever before, for the weather was not cold. There were horses, donkeys, cows, oxen, buffaloes, and calves. Strange to say, we slept, though the fleas and the strong odor frequently made us conscious that ours was not a bed of down, and early in the morning we were awakened by the cock-crowing near our heads. The place was not raised, but on a level with the stable floor. Perhaps it was a little higher....

Tithes. "A second matter about Ichmeh I forgot to speak of. Lately, fifteen have pledged themselves to pay tithes. The blind preacher, or, as he is called, 'the preacher of tithes,' has been there, stirring them up to good works. One man, who gave tithes last year, remarked to me: 'I never was so prospered. I have not room to bestow my grain.—a thing which has not happened before.' 'He which soweth sparingly, shall reap also sparingly, and he which soweth bountifully, shall reap also bountifully.' In Haboosi, also several are pledged to pay tithes. This preacher proposes to visit other ont-stations, and bring the subject of tithe-paying before the minds of the people.

Influence of the Girls' School. "Though we visited thirteen villages, we have seen but a small part of the whole. Fifty-eight villages are occupied, and eighty helpers employed, not including the wives. Many of these latter have been educated in the girls'-school, and show that the labor bestowed on them has not been in vain. As we went from village to village, and saw how they were endeavouring to put in practice the teaching they had received, I felt as though I should, on coming home, congratulate and encourage those who are preparing to be teachers in the girls'-school; and Miss West, who has labored in it so faithfully these last three years. Surely hers will not be a starless crown.

Persecution. "Letters are constantly coming in from different parts of the field. Not a day but Mr. Allen has letters,—sometimes as many as six. Some speak of persecution, some of great encouragements, others of discouragements. There is a persecution going on at Malatia. One girl, a member of the girls'-school, has been driven from her home by her mother. A vartabed, who was there two years before, and did all in his power to annoy the little flock gathered there, has this year returned, and is redoubling his efforts to destroy the work. But he is only hastening the downfall of that kingdom he is endeavoring to build up. The people of God say they are growing stronger, and the congregation is increasing.

Native Missionaries. "One of the missionaries (native) from Koordistan reports great encouragement. He has a congregation of thirty. Others are going from village to village, trying to find an entrance. Three more of these Koordish-speaking Armenians wish to come to the seminary this year, and the funds for their support have been pledged. A member of the church at Diarbekir wishes to assume the entire support of one. Thus this missionary enterprise, of such small beginnings, has already begun to enlarge its operations. Perhaps it is destined to be a second A. B. C. F. M.

Self-Support. "I cannot but regret sometimes, that so much time has been lost in not putting in operation, years before, the system of self-support. But if it has been a failure, as we believe it has, to encourage the churches in their dependent and helpless condition, thus hindering their growth in grace and in numbers, we may hope that good may come out of the evil. The effect of comparison is giving new impulse and energy to those churches which were founded with the idea that, in order to secure their spiritual growth and permanent existence, the streams of benevolence must flow out from the church itself. Those who maintain that self-support is necessary to develop the power and enlargement of the church, see how enervated and feeble are those which exist by the charity of others; and for their own prosperity, and for the sake of example, they feel like redoubling their efforts for the support of the institutions of the gospel.

Contentment. "Truly the lines have fallen to us in pleasant places. What opportunities, what encouragement to labor. Pray much for us, that we may be found faithful."—(*The Missionary Herald for June).*

PASSENGERS ARRIVED.

Per *Malta*, July 18:

From Southampton.—Captains Fortenth and Tennant, Dr. Kay, Messrs. W. Slowan, H. Cox, A, Stormont, John Hodgson, C. Kempt, W. H. Ceely, J. Holt, J Keeteley, P. R. Boyens, C. Morley. L. Watkins, T. J. Pitcher, F. Honey, J. Everitt, W. Parker, J. Yearsley, T. Radmall, R. Fenton, G Keir, Baynes, and Bandmaster Lay and wife.

From Marseilles.—Captain Panno, Mrs. W. L. Balcombe, and Mr. C. H. Dallas for Yokohoma.

From Suez.—Captain Bladford.

PASSENGERS SAILED.

Per *Sumatra*, July, 21:

For Marseilles.—Mr. Kinloch, Major Scott, Mr. Karberg, Captain H. Wood, and Captain W. Thompson.

For Southampton.—Lieutenant Clayton, Lieut, A. Watts, R. N. Conductor D. Vint, Mr. Geo. Mills. Mr. Thos. Hine, and Mr. G. W. Anderson.

For Suez.—Dr. Currie, Deputy Inspector General, Mr. B. Ffinch, and Mr. John Freeborough.

For Aden.—Assistant Surgeon Waghorn.

DOMESTIC OCCURRENCES.

DEATHS.

REEL—July 14th, in the Fort, Bombay, of dysentery, Mr. J. H. Reel, senior, aged 57 years.

DECOSTA—July 19th, at Cavel, Mrs. Beatrice Theresa de Costa, wife of Mr. Joseph de Costa, and eldest daughter of the late Joseph Antonio Borges, aged 32 years.—R. I. P.

TALLON.—July 9th, at Kurrachee, Rose Caroline, the beloved wife of R. V. Tallon, Esq.

VANWULLEN—July 21st, at Cowasjee Patell's Tank Lane, Thomas William, the beloved son of Mr. and Mrs. T. D. VanWullen, aged 5 months and 15 days.

HARRISON—July 23rd, at Girgaum, Cecelia Drusilla, the beloved wife of Robert Harrison, of Bombay, aged 40 years, deeply regretted.

MUNGER—July 23rd, at Byculla, the Rev. Sendol B. Munger, of the American Mission, aged 65 years.

Advertisements.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.

Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DuBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois' in connection with the School held in the Freemasons, Hall, Mazagon. A large house with extensive ground and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G. C., REYNELL
Honorary Secretary Diocesan Board of Education.

TEACHER WANTED.

WANTED, a Native Christian Teacher for a Native Christian Day-School in Poona, to teach Marathi and Elementary English. Salary to begin with Rs. 35 per month. Letters to be addressed, "Rev. Robert Angus, Mission House, Poona."

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